Eugenics Education Society, 1922.

"Eugenics is the study of agencies under social control that may improve or impair the racial qualities of future generations either physically or mentally."

OBJECTS.

I. Persistently to set forth the National Importance of Eugenics in order to modify public opinion, and create a sense of responsibility in the respect of bringing all matters pertaining to human parenthood under the domination of Eugenic ideals.
II. To spread a knowledge of the laws of heredity so far as they are surely known, and so far as that knowledge may affect the improvement of the race.
III. To further Eugenic Teaching, at home, in the Schools, and elsewhere.

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Recent and Periodical Literature.

A. Niceforo. *Les Indices numèriques de la Civilisation et du Progrès.* E. Flammarion. Paris. Price 4 francs 50 centimes.

PROFESSOR NICEFORO has made a valuable contribution to what may be described as scientific sociology. He is concerned not with the results but with the aims and methods of such a study. There are but few of the numerous writers on sociological problems who would not benefit by a careful reading of this book. He first attempts to define the term 'civilisation' excluding from it any judgment as to the superiority of more over less civilised communities. He then goes on to discuss how far it is possible to arrive at any quantitative description of a civilisation and how the degree of diffusion of a civilisation through any community may be measured. Finally he discusses how far it is possible to find any index of the relative superiority of a civilisation and of its amelioration. In conclusion he admits that many of the problems raised are—at present in any case—insoluble. Those interested, as most members of the Eugenics Society presumably are, in the problem of the rise and decay of civilisation, will find much of interest in all that the author says of the difficulties of arriving at any conclusion as to direction in which modern societies are moving.

A.M.C-S.

Eugénique,—Organe de la Société Française d'Eugénique. Tome III. No. I Pp. 1-26.

LA SELECTION HUMAINE, by Charles Richet. Professor Richet is a valuable adherent to the cause of Eugenics, and none of its advocates are more thorough going. In this lecture delivered before the University of Utrecht he delivers himself with an energy and tone of conviction which leave nothing to be desired. He recognises himself that his views will seem to some people "revolutionary and sometimes mad," but he has reached conclusions which he holds to be true, and the truth must be spoken. The aim in view is no less a test than to improve the human race. Men have long striven with success to improve the breed of horses, dogs, pigs, plums, and beetroots, but neglected their own species. No attempt has been made to promote vigour of muscle, beauty of looks, higher intelligence, better memory, energy of character, robustness, and longevity, and Professor Richet is astonished at such "incurie étonnante." He recognises, however, that the difficulties are great, that human selection is not easy, that numerous barriers to progress exist. Difficult the task is certainly, but not impossible. He will have no pact with Weismannism and is a convinced believer in the transmission of acquired characters. He finds an illustration of such transmission in the reaction of the lactic ferment to arsenic. At first it is easily destroyed by doses of arsenic, but by gradually graded doses it becomes tolerant of the drug, and this tolerance is hereditary. The selective effort must necessarily be prolonged. The tendency to atavism and to return to primitive type has to be reckoned with. Forms which depart from the new type must be eliminated. Certain modifications of the organism are modifiable, others are non-modifiable. But transformations are not by slow and minute changes, but rather by sudden mutations, as De Vries showed. The axiom *Natura non facit saltus* is obsolete. Mutations arise suddenly and are found to be hereditary. Their origin is obscure or unknown—chance, the influence of the environment, the struggle for existence. They cannot be produced voluntarily, but they can be conserved when they appear. We need not hope to produce by our efforts the Superman, but we may hope to utilise the opportunities which Nature gives us to improve the race by wise selection. Heredity is not alone physical, but also intellectual and moral. That genius is not hereditary does not disprove the inheritance of intellect. Genius is

a rare plant which only appears "two or three times" in a century. It would be unreasonable to expect its transmission from father to son. The methods which have proved successful in promoting the vigour of animals and plants are not incapable of application to man, but these are peculiar difficulties in his case. The human race has progressed in virtue of its superior intellectual qualities, and it is there which we wish especially to develop. But physical health is a primary necessity for successful development. A great thinker who is of feeble physique is not a desirable parent. The mentally gifted woman, who is feeble or ailing, is not an ideal mother. Fortunately, nature looks after these matters. Sexual attraction in men and women is largely dependent on physical conditions. But health and physical fitness are not enough. For progress the race must be intelligent. The elimination of inferior types is part of the problem, and miscegenation must be avoided. There must be no mingling of the white races with the black or the yellow races. Individual selection is more difficult than ethnic selection. Professor Richet would eliminate as parents the hump-back, the cripple, the weakling, the extremely ugly. Unhappily social and financial considerations too often vitiate the choice in marriage. Disease has its own grave problems. The alcoholic the syphilitic, the tuberculous and the epileptic too often marry and transmit their defects to their offspring. The human race is hopelessly illogical. It rejects the deformed, the sick, the weakminded from its armies, but allows them to become parents. A man who cannot handle a gun or wear a uniform is permitted to marry. What absurdity! Professor Richet is lost in wonder at human blindness and folly. He replies to some objections to his proposals. One objection is that the limitation of marriage will lead to an increase of irregular unions. He replies that we should regulate what it is in our power to regulate, and that no more can be expected. A second objection is that the line of fitness for marriage and of unfitness is difficult of demarcation. He replies that doctors are quite equal to this task. A further objection is that it would be impossible or cruel to forbid marriage to an individual simply because he is extremely stupid. The reply is that prohibition should be enforced only when the individual is a degenerate or an idiot. Professor Richet thinks we are too soft-hearted to adopt the plan of sterilisation of the unfit. He would refuse the right to found a family to rogues, criminals, brigands, and such like.

It would take too much space to enlarge upon Professor Richet's views. Much of his lecture is elementary, and shows a certain naivetè of attitude. Much of it is true, but not practicable in the present temper of society. All of it is worthy of of careful reflection. The future may approve much of what now seems more or less visionary.

J.A.L.

The Journal of Delinquency. Nov. 1921. Whittier, California, U.S.A.

Miss M. B. Henry discusses "NEAR-DELINQUENTS" at School. In the school of a small city the authorities were asked to make a list of the pupils who seemed in danger of becoming delinquents, with the result that about 50 names were recorded. Of these 17 were found to be feeble-minded, 10 borderline, 10 dull-normal, 12 average-normal, and one superior.

This is followed by an interesting discussion by Miss E. H. Johnson on the factors affecting difficult boys at school, whether defective in school progress or conduct. They were found to constitute a class between the definitely defective and the normal. They are not so abnormal as to accept their inferior position at school contendedly; a frequent character is a low power of inhibition. Frequent changes from one school to another is also a characteristic of this group. The troublesome boys were compared with a central group as regards home conditions, the results showing no relationship between delingueency and environment in regard to the poverty of the home or of the neighbourhood; whilst in regard to the cha acter of the parents there is a marked association. In regard to health, the normal boys were superior only under the heading of anaemia and nervousness.

L.D.

January, 1922.

AN ETHICAL DISCRIMINATION TEST is the title of the first article by S. C. Kohs, describing a method of testing a quality "almost as important as intelligence." The tests, which are quite novel, deal with definitions of moral terms and the valuation of different kinds of acts. This is followed by an article on

HOME CONDITIONS AND NATIVE INTELLIGENCE, by W. W. Clarke. Field workers investigated the homes of boys whose intelligence had been tested at school, the items of home conditions being recorded under the following headings:—Necessities, Neatness, Size, Parental Condition, and Parental Supervision. The general result arrived at is that there is "a moderate tendency for degree of intelligence to be related to quality of home."

L.D.

The New Generation. July, 1922.

Contains the programme of the Fifth International Birth Control Conference, among the supporters of which appear names of world wide fame, yet the conference received scant notice in the General Press.

The Greetings to the Conference include the names of Sir James Barr, Sir W. Arbuthnot Lane, Prof. McDougall and Mr. Arnold Bennett.

E.E.

Revue Anthropologique (Institut Internationale d'Anthropologie). May—June, 1922.

This number includes a summary of M. Georges Rouma's LE DEVELOPPEMENT PHYSIQUE DE L'ECOLIER CUBAIN : BLANC, NEGRE ET MULATRE (Société d'Anthropologie de Bruxelles, 1921 (2)), a study, based on careful measurements of 3859 subjects, of the physical proportions and rate of growth of white, negro and mulatto children between the ages of six and fourteen. M. Rouma finds that "the mulatto constitutes a type with characters of its own resulting from a complete fusion of the characters of the white with those of the black. The presence of negro blood is shown in mulattos, even in those who are seven-eighths white, by the height—upper limb and height—span indices."

B.A.

Scientia 1. xi. 1921., pp. 371-380. Mendes-Corrêa, A. A. LE MILIEU GEOGRAPHIQUE ET LA RACE.

PROFESSOR MENDES-CORREA in this paper discusses the influences of climate and physical environment upon the development of racial characters. The original cradle of the human race is uncertain. It has been placed by various authorities in Africa, Australia, and America, but the predominant opinion inclines to locate it in the Eurasiatic continent. The anthropogenesis of man has been attributed by one school to the influence of the environment and mode of life, by another school to internal causes, such as germinal factors or predetermination. Elliot Smith regards the increasing specialisation of the human brain as the dominant factor, while recognising the influence of the passage of the human ancestor from forests into open country. This change of habitat may be supposed to explain the development of the arboreal ape, climber, semi-upright, frugivorous; into man, upright, terrestrial, omnivorous. The necessities of the chase and of defence may have led to cerebral development, which from this point of view would be an effect rather than a cause. How primitive man or his simian ancestor came to abandon the forests is not certain. A plausible hypothesis is that of Lull, viz., that the uprising of the Himalayas in the Tertiary Period produced a condition of aridity in the regions to the north of that range. Whether the development of the human race has been on one or several lines is still uncertain. Differences in human stature have been variously attributed to altitude, latitude, food, geological conditions, economic and social conditions, and selection—military, professional, sexual. Broca found the conclusions from such data so contradictory that he attributed the stature of the French simply to ethnic considerations, which only throws the problem back. Altitude and temperature have been supposed to affect human stature, but the author's investigations in Portugal have failed to confirm these views. Most authorities from Hippocrates to Buffon have assumed that the coloration of the skin has a close relation to climate and temperature. But there are facts which seem to contravene this theory. Races inhabiting the same areas often present differences of complexion. In tropical America these are tribes of relatively fair complexions, while the Lapps and the Esquimaux are dark, although most northern races are fair. Professor Eusebio Tamaguini found that in Portugal there is a tendency for the colour of eyes and hair to become fairer from south to north, but the author is disposed to find the explanation in race rather than in latitude. He agrees with Ripley that colour in man is the result of many factors, and once fixed in the race tends to persist under various climatic conditions. The author alludes

with appreciation to the theory of Sir Arthur Keith that differences of complexion and growth are related to the activities of the ductless glands. Professor Mendes-Corrêa, while thus discounting many of the theories regarding the influence of environment upon race, is by no means to be reckoned as wholly rejecting that theory. He holds that races are types imposed by heredity, but not independent of their environment. A biological type is in a state of equilibrium so long as its environment does not change so as to cause its overthrow or destruction, but it must not be conceived as being in a plastic condition. External conditions operate within the limits imposed by internal conditions—conditions of equilibrium, cohesion, and affinity. The internal secretions and the nervous system are the agents of specific equilibrium and inter-organic affinity. The existing conditions of environment are not always those which have contributed to racial evolution. The environment itself undergoes evolution, and races are not always autochthonous. Races and individuals vary in the degree of response to the environment..

This philosophical paper holds the balance evenly between the various opposing theories.

J.A.L.

Scientia 1, IV, 1922. Pp. 291—298. W. M. Bayliss. VITALISM.

IN this cautious paper Professor Bayliss puts forward, somewhat tentatively, his views on the vexed question of Vitalism. He admits that "it is equally reasonable for an investigator to adopt, as his belief or philosophical creed, the view that if we knew enough it would be possible to express all the activities of living beings, so far as capable of investigating objective means, in terms of the inorganic sciences; or, on the other hand, to hold that such can never be possible." He sees, however, some danger to science in the Vitalist hypothesis. "Suppose that our investigations of some particular vital process or reaction have led us to a sufficient knowledge of the conditions under which it happens as to enable us to predict its occurrence, it seems to me that if we acknowledge the possibility of the intervention of any kind of directing agency, other than physico-chemical laws assumed to have been found adequate, we admit the possibility of the phenomenon failing to appear when all the known conditions are present. This would, of course, render all scientific investigations futile, unless we assume that the "vital principle" is capable of detection and measurement by scientific instruments, and in that case it becomes merely one among other determining events, ceasing to have any peculiar position." A directing principle cannot be assumed to be in action in some organisms and processes and not in others. The reaction is not always appropriate. A lost member may be regenerated, or, on the other hand, an eye may be replaced by a useless antenna, or there may be no regeneration at all. Colour adaptations may be of no use to their possessors. Such problems can be successfully attacked only on physical and chemical lines. If we regard vital phenomena as ultimately irreducible to such laws it might result in contentment at a stage in research when further work might result in a greater simplification. Science involves prediction and tends to do away with the demoralizing effect of the vague terror of the unknown, or the supposed arbitrary behaviour of external existences, with the degrading results so obvious in primitive civilisations, It may be argued that there is to be found in living organisms a form of energy not met with in the non-living and that this particular form of energy obeys the laws of energetics and can be measured by transformation into heat or other form. Such a view, however, would be regarded as inadequate by those who believe in "finalism." There is a distinction between scientific demonstration and philosophic belief. Religions and philosophies vary from time to time and from place to place, while scientific truth once established is universal.

Vitalism seems to depend upon philosophical assumptions rather than upon scientific proof, and perhaps scientific workers would be well advised to hand the subject over to the philosophers. It may express or adumbrate a truth, but, if so, it should not be allowed in any way to impede, or even affect, the course of scientific investigation. The fact that we do not know the origin of life involves no difficulties for biology. We have not really got beyond the position of Johannes Müller who wrote as follows:—"Though there appears to be something in the phenomena of living beings which cannot be explained by ordinary mechanical, physical and chemical laws, much may thus be explained; and we may without fear push these explanations as far as we can, so long as we keep to the solid ground of observation and experiment."

In his well-known work upon "Greek Medicine in Rome," Sir Clifford Allbutt calls "Vitalism" the "Phlogiston of Biology," a sufficiently contemptuous comparison. Professor Bayliss is more considerate to the Vitalists, but his article leaves little doubt as to his own position.

J.A.L.

Scientia I, VI, 1922. Pp. 437—443.

L'ASPECT BIOLOGIQUE DU PROBLÈME MORAL. Eugenio Rignano. The editor of *Scientia* is a well-known authority upon philosophical questions. He writes clearly, and in admirable style, and his ethical fervour is marked. In this article, which forms the conclusion of a forthcoming work on "La Mémoire Biologique," he seeks to find a conception of life which will shun the pitfalls of Vitalism and of Physico-chemical materialism. It will be well to give his solution in the words of his article.

"La conception de la vie comme une forme particulière d'énergie présentant elle seule, à différence de toutes les autres, la propriété de l'accumulation mnémonique,—conception qui nous a permis d'étendre les théories mnémoniques, d'abord limitées au seul développement, à toutes les autres manifestations finales, de la vie, y compris less instincts et les tendances affectives et le fonctionement même le plus complexe de la pensée—est la seule qui permette une vie unitaire de tous les phénomèmes biologiques et psychiques, considérés désormais comme étant tous de même nature, mais comme nettement distincts, par contre, de tous ceux qui appartiennent au monde physico-chimique. Dans la lutte plus que millénaire entre les théories vitalistico—anémistes et les théories physico-chimiques, qui, de points de vue opposés, s'efforcent en vain d'expliquer l'énigme de la vie, elle représente une conception intermédiaire, vitalistico-énergétique, qui accueille et concilie les arguments contraires et des unes et des autres."

From these postulates M. Rignano proceeds to develope a theory of life and of evolution in which memory plays a leading part. Life is not a labour of Sisyphus commencing anew with each generation the work of adaptation to the environment, but, on the contrary, every triumph, every success of its efforts to make and keep a place for itself is not lost, but is a permanent acquisition. "Tout acte de bontè ou de justice substitue à quelque conflit vital une nouvelle harmonie, toute nouvelle crèation artistique qui suscite des sentiments de douceur et d'amour même chez les esprits hostiles, loin de se perdre avec la vie de son auteur, subsiste comme agent actif dans le futur, bien au delà de notre éphémère existence matériele."

M. Rignano does not discuss Semon's Mneme Theory of Evolution, which Samuel Butler approved, nor the large part which memory plays in the philosophy of Bergson and in the psychology of Freud. His eloquent article is instinct with warm emotion and altruism.

J.A.L.

Social Hygiene. January 1921, pp. 1—12.

WHAT VENEREAL DISEASES COST THE COMMUNITY. Charles J. MacAlister, M.D. Dr. MacAlister emphasises an important point too often ignored, viz., the contribution of medical science to the economic stability of the nation. The work of the medical profession in the relief of suffering, and in the prevention and cure of disease is recognised, but it is often forgotten that disease is costly—directly and indirectly—and that its prevention, relief, and cure are large factors in promoting national solvency. Poverty is due mainly to three causes—intemperance, bad preparation for work with resulting inefficiency and unemployment, and disease. The third factor is not the least important. "It is not only the patients themselves who benefit by the skill brought to bear upon their maladies, or by the money contributed for their treatment, but also in no small degree the state and the tax payer. If a life is saved or a disease cured, or if a child is rescued from becoming an inefficient citizen, money is saved in the long-run to those who would otherwise have to support the inefficients and their dependents. This statement might appear at first sight to apply only to the poor, or to those who lack the capacity to save. But if the state as a whole is considered, it will be seen that it applies to all classes, because, owing to the interdependence of one class on another, much also depends on the health and life of those who save money." Venereal diseases are a great source of economic loss. The estimated expenditure for treatment centres for Great Britain in the year 1920 was £314,000. The cost of the asylum treatment of general paralysis of the insane and other nervous diseases due to syphilis is estimated at £150,000 per annum. The indirect losses are enormously greater. In 1912 there were lost to the navy owing to venereal disease 269,210 working days.

In the Presbyterian Hospital, New York, in 1911-12 there were 46 cases, representing 961 days lost. Similar tables taken from other hospitals indicate a total of 1122 cases, representing 22,505 days lost, or an average of three weeks per patient. The Royal Commission on Venereal Diseases stated that there were three million syphilitics in the United Kingdom, and the number has been largely augmented by the war. These cases, on a moderate calculation, may be supposed to cost one pound per head per year, and the cost of gonorrhea may be reckoned as three times as much. "Such is the financial position," says Dr. MacAlister, "and the cost in reduced human efficiency, in the destruction of domestic health and happiness, in bereavement, sorrow, and affliction, is the ghastly corollary of the bill of costs. Surely neither the state nor private nor public enterprise should be allowed to countenance any measure which would directly or indirectly lead to vice and its disastrous results. The elimination of the prostitute is one essential factor in the solution of this economic problem. But if we do anything having the semblance of rendering vice safe—and it would be but a semblance—increased promiscuity would result, and following the laws of supply and demand, there would be more prostitution, more infection, and more diesase."

Dr. MacAlister's facts and views should be carefully pondered. The first step towards remedying an evil is to let the public know its nature, and its results—physical, moral, and economic. A recent enquiry in Paris has established the fact that ten per cent. of the population of France suffers from syphilis, so the figures in this article relating to Great Britain are not likely to be impugned. At the present time when most of the great hospitals of the country are in financial difficulties no pains should be spared to impress upon the public the important contribution which these institutions make to the economic stability of the nation. Support accorded to them is one of the best forms of national insurance.

J.A.L.

Social Hygiene Bulletin. New York, June, 1922.

Single standard upheld in Chicago. The Health Commissioner, Dr. Herman Bewdeson, insists upon sending men who on arrest are found to be infected with venereal disease to hospital until discharged cured, as well as women. "Hereafter men and women will be treated alike," he says, "and the law enforced so long as I am Health Commissioner."

E.E.

Social Welfare, Toronto, June 1st, 1922.

There is an interesting article in this issue on Prohibition in U.S.A. Instead of the predicted financial bankruptcy, for the first time for three years the national income exceeded all expenses, in nearly all the states of the Union. Every business has shewn a gain in sales, there has been an increase in all sports. Insanity shews a decrease of from twenty-five to seventy per cent., and the death rate was the lowest ever known. If this continues it would seem to shew that Prohibition is one of the biggest Eugenic experiments ever yet tried by a nation.

E.E.

All Ceylon Industries Exhibition, Maternity and Child Welfare Show, Colombo, 1922.

The exhibits at the Child Welfare Section, with the exception of the inclusion of various patent foods, are almost a model of what an exhibition of this kind should be. Possibly the excellent summary of the duties of the whole of society to infants as contained in the "League of Don't Cares" would be more useful if it contained some reference to birth control.

E.E.

UTILLIZZAZIONE ED ADATTAMENTO DELLE CASE POPOLARI PER LA LOTTA ANTITUBERCOLARE. Professor Ettore Levi. *Roma—Luigi Luzzatti*. 1921.

Italy is taking its part in the struggle against tuberculosis, but, according to Professor Ettore Levi, her efforts are not always well directed or bearing all the fruit which might be hoped for. She possesses numerous sanatoria, hospitals for advanced cases, and arrangements for the isolation of children predisposed to the disease or living with tuberculous parents, but efforts are practically limited to the individual, and there is little or no provision for the after-care of the convalescent who has undergone a course of sanatorium treatment. It is the absence of this necessary link in the chain of curative machinery which the author emphasises and seeks to remedy. He gives a full and laudatory account of the Home Hospital of New York, founded in the year 1912 by the Association for Improving the Condition of the Poor. The Home Hospital is a common home, constructed according to the best hygienic and sanitary regulations,

affording ample air and sunlight, balconies are provided and there is a roof garden and playground for the children. The families selected for admission to this Home are those in which one or both parents are tuberculous, and the children probably predisposed to the disease. Families are enabled to follow a normal mode of life, the affected members receiving the attention and treatment adapted to their condition. Families bring their own furniture and effects which are supplemented when necessary. If the breadwinner of the family is the patient families are provided free with all necessaries. If the mother is affected the management assumes her functions. Treatmert is on the open-air principle on balconies and terraces, and patients when convalescent are provided with work suitable to their condition and are kept under careful supervision. Teaching is carried on in the open air. Isolation of patients is practised as far as may be necessary. The régime extends on the average over from 9 to 12 months and longer in certain cases. Treatment includes attention to the nose, throat, ears, and teeth.

Professor Levi recognises that the problem of the prevention of tuberculosis is mainly one of providing hygienic houses, but as he regards this ideal as impossible of fulfilment he urges the adoption of the New York methods. He also admits that the erection of a sufficient number of sanatoria to deal with all suitable cases is at present impossible for financial reasons. He estimates the cost of the erection of a sanatorium at 30,000 lire per bed, with proportionate expenses of administration. He sees certain disadvantages in the sanatorium régime. The patient after a long stay in a santorium becomes disinclined for work, he has become accustomed to an artificial mode of life, and is disinclined to return to the normal stresses of family life. These drawbacks can be obviated by a system which permits the patient to receive the necessary treatment without the severance of domestic ties.

Professor Levi hints that the Italian does not readily submit to the discipline which is necessary for the successful treatment of tuberculosis. There is nothing in his pamphlet which will be new to English readers, and he gives full credit to the work accomplished in the United Kingdom and America. Our views regarding the prevention and cure of tuberculosis have been undergoing a slow and salutary evolution. We know that the housing question is at the root of all successful preventive measures. We recognise the value and also the limitations of sanatoria. We are quite alive to the fact that sanatoria on an adequate scale cannot be provided. We recognise that to allow the convalescent after sanatorium treatment to return to his former occupation involves his death in from two to five years. We know the value of graduated labour for convalescing consumptives. We have made some progress in after care arrangements. Whether we are availing ourselves of all the knowledge which we possess is another matter.

J.A.L.

Letter to the Editor.

25, Kitchener Road,
Forest Gate, E.7.
July 18th, 1922.

Sir,—

May I be allowed to point out that the review which you publish of Havelock Ellis's "Little Essays of Love and Virtue" is bewildering to anyone, who, like myself, fortunately read the book before looking at the review?

Mr. H. W. H. Helby, pointing to what he thinks are the shortcomings of the "Essays," implies that readers—above all, women readers—will not always find the book up to their expectation. In the instances he gives he appears, however, so totally to misunderstand the author, that it seems worth while for a woman to point out that she entirely disagrees with him.

For instance, although Havelock Ellis has nowhere told us women that 2 and 2 make 4—which your reviewer formulates as "Woman has a right to choose her own man,"—I feel sure that all young women reading the book will clearly understand this from his fine chapter on "The love rights of women," and in such understanding they will not display any undue shrewdness. Far from being shy about proclaiming this right of woman, Havelock Ellis explains his belief in it with a wealth of valuable details on pages 103-104-105. He knows well, however, that, whoever his young feminine readers may be, they will no longer be babes out of the infants' schools needing rigid formulas to bring ideas clearly to their minds.

Your reviewer also reproaches Havelock Ellis with not having given us a positive gospel of eugenics. Blessed be he who is wise and cautious enough not to burden our youth with any more positive gospels! They might enflame our enthusiasm but are likely, in the long run, to cause wounds requiring years to heal. We ought indeed to be thankful to Havelock Ellis for telling us to beware of gospels and Utopias. Have we not all at one time been faced by the vision of some great Utopia and been left dazed and hungry before the great banquet that was never spread! Better to follow the little bye-ways, the fragrant paths and even the most intricate roads of life and come at last with the man of science and the poet, who are combined in Havelock Ellis, to the light of Nature. It seems to me amazing that H. W. H. Helby should have failed to see that the author of the "Little essays of Love and Virtue" in place of offering us a gospel, simply shows us the essence of life as an art. The reviewer's search for a fixed and artificial gospel probably explains his lack of understanding of Havelock Ellis's distinction between positive and negative eugenics; this makes the whole of his criticism rather like a huge and unconscious pun. For indeed, nothing is more hilarious, to anyone acquainted with Havelock Ellis's work and philosophy, than the contention that the author of the "Little Essays" emulates the Old Testament tabu method of "Thou shalt not."

I cannot take each point of the review in details, but throughout H. W. H. Helby seems to me to have taken a topsy turvy view of the author's ideas. Speaking as a woman—a young and happy one—my experience is that young women who read the book will find it an inspiration and their hearts will fully respond to every word in it. It is undoubtedly true that all readers of the book I know of, have read it in a way different from your reviewer's.

FRANÇOISE LAFITTE CYON.

Office News.

The Annual General Meeting was held on Tuesday, July 4th, 1922, in the rooms of the Royal Society at Burlington House, at a quarter to five, followed by tea (at Major Darwin's invitation). At five-thirty the members with a number of visitors proceeded to listen to papers on Mental Inheritance, which are reproduced in this number. The President of the Society presided throughout.

MEMBERS' MEETINGS.

The first meeting of the coming Session will be as usual in the Royal Society's rooms at Burlington House, The date fixed is Tuesday, October 24th, and Dr. Davenport, director of the Eugenics Record Office at Cold Spring Harbour, will give an account of the recent work of the institute.

Subsequent meetings will be arranged for Fridays, which is a more convenient day for the loan of the Royal Society's rooms: it is hoped that this day will prove quite convenient to members: and a further change will be a reversion to occasional evening meetings (8 p.m.) for the convenience of members who are tied early, and also to allow occasional opportunity for prolonged discussion.

OTHER MEETINGS ARRANGED.

At a meeting of the Dorian Society in the Central Hall, Westminster, on Monday, November 13th, Mr. Hope-Jones will lecture. The hour is 7-30 p.m., and the lecture is under the auspices of the S.P.E.L. Voluntary lecturers are much wanted for small meetings of working men and young people.

SUMMER SCHOOLS.

Members of the Society gave lectures at five Summer Schools during August and report in most cases considerable interest in the subject.

Publications Received.

Statistical Bulletin, The. May, June and July, 1922. New York, Metropolitan Life Assurance Co.

Lancet, The. June, July and August, 1922. London: 423, Strand.

World's Health (International Journal of Public Health). June to July, 1922. Geneva: League of Red Cross Societies. Report of Prague Conference.

National Health. June, July and August, 1922. London: 5, Tavistock Square.

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